

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—James Freeman Clarke.

VOL. XXXVII

FEBRUARY, 1929

No. 8

Publication office Concord, N. H. Monthly, except August: 50 cents a year. Single copy, 5 cents

Check, post-office order, or stamps should be sent to the Cheerful Letter Exchange, 25 Beacon St., Boston, Mass.

Entered as second-class matter at the post-office at Concord, N. H.

"Acceptance for mailing at the special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 17, 1922."

BLESSEDNESS SUPERIOR TO HAPPINESS

Matt. 5: 1-12

HAPPINESS describes the joyful moods which come to mankind from time to time, but blessedness relates to that permanent joy and comfort which are the result of the attainment of character to harmony with the divine. The people of the world may at times be happy, and at other times downcast, mournful and troubled; but to those who become followers of the Lord Jesus, and who as pupils in the school of Christ are taught of him, there is a peace of God which brings all understanding ruling in their hearts, bringing comfort and rest even under most adverse outward conditions.

Our Lord and his disciples were on an elevated plane of the mountain side, and crowds of people were coming to hear the message of the great Teacher respecting the Kingdom so long anticipated and which he declared was nigh. Seeing the gathering multitudes Jesus went up the mountain onto a little mound, where he could the better be seen and heard by all. After the manner of olden times he sat down while making his address, the people also sitting down. The customs of the times favored this—loose, flowing robes, sandals easily removed, and the people accustomed to sitting with their limbs folded under them in what is sometimes styled "tailor fashion."

THE POOR IN SPIRIT

The message of this great Teacher differed from all others, and was especially attractive to the humble, the lowly. Whereas others would have said, "Blessed are the rich, the learned, the prominent, the rulers," this great Teacher reversed the matter, saying, "Blessed are the poor in spirit"—blessed are those who are not self-conceited, who do not think very highly of themselves, who appreciate their own littleness and imperfection. Astounding! How are such blessed? Surely the world thinks little of those who do not think much of themselves! Surely

they will make less progress in the world! Ah, yes! But, says the Master, their blessedness consists in the fact that they are of the Kingdom.

Yes, indeed! there is a favor and blessedness associated with being little in one's own estimation: it preserves from many a false step into which egotism would lead. All who are seeking to follow the instructions of the great Teacher have much advantage every way over others as respects this particular element of character. And those who are not naturally humble should take heed to the Master's instruction, and humble themselves under the mighty hand of God, that they may be exalted in due time. (1 Peter 5: 6.) The Lord's followers, then, should continually practise humility and be especially on guard against pride and self-conceit. God resists the proud and shows his favor to the humble, the poor in spirit, to such an extent that only the humble will share with the Lord in the inheritance of the Kingdom. (James 4: 6.)

THEY THAT MOURN

Again, it seems strange, contrary to the usual thought, to say "Blessed are they that mourn." The general thought is that those who mourn are to be specially commiserated. What principle lies behind the Master's assurance that there is a blessedness connected with mourning?

Sorrow may be associated with sin and imperfection. But there is another sorrow or mourning which is not because of sin but because of sympathy. Our Lord, who was separate from sinners, had this spirit of mourning. It was this mourning in sympathy that led to his tears at the tomb of Lazarus, and the same that led to his being called "the man of sorrows and acquainted with grief."

It will not be possible for us to enter so fully into sympathy with others as did our dear Master; but we are to cultivate this spirit of sympathy, which is a part of the spirit of love, and the more we grow in grace and in character-likeness to the great Teacher, the more we will have of the spirit of sympathy.

The word comfort does not contain the thought of relief, but rather that of *strengthen together*, or added strength. In other words, the Lord does not propose to take from us that noble quality of sympathy which we receive in the school of experience, but he does propose for all those who become his true followers that they shall be comforted or strengthened together, that he will give them a blessing of strength to endure, which will compensate their mourning and spirit of heaviness. Oh, what a privilege we enjoy, not only of being comforted by the Lord through his Word, but of being used of him as channels for comforting or strengthening or upholding one another.

THE MEEK

As we look about us in the world and note the meek of the earth we do not see them more prosperous than others, and our Lord's words that such shall inherit the earth would astonish us and seem quite untrue if we did not understand that he referred to blessing beyond the present life. Surely the millionaires of earth, that own the larger portion of it and its riches, valleys and slopes, are very rarely to be counted as the meek. And so we see that the Master did not say, Blessed are the meek, for they do inherit the earth, but "they shall inherit the earth." When God's Kingdom shall come and his will be done on earth as it is done in heaven—then the meek shall inherit the earth.

The meek ones of the Lord's followers even now in a measure receive the fulfilment of this promise, as the Apostle declared, "All things are yours, for ye are Christ's and Christ is God's." (1 Cor. 3: 22, 23.) As the Apostle also declares, "God hath given us all things richly to enjoy." (1 Tim. 6: 17.) Freed from the grasping spirit, we can pass through the streets and observe the rich displays of the shop windows without covetousness, without wishing that we had the various works of art and beauty under our special care and control.

THE HUNGRY AND THIRSTY

Our Lord refers to two of the most potent influences known amongst men. To what activity will not hunger and thirst spur us? Similarly there is in some a heart-hunger and thirst for that which is right, that which is true. The majority of people do not have much of this hunger of the soul: natural eating and natural drinking are their special attractions. But all are not so, and there is a special blessing for those who have the soul-hunger to which our Lord refers. "They shall be filled"—they shall be satisfied.

Nothing in this promise implies a miraculous filling or satisfying: the thought connected with the illustration rather is that, hungering and thirsting, they will make use of their time,

knowledge and opportunities for seeking the bread of eternal life, which satisfies, and the water of life, which truly refreshes; and that in proportion as these are sought and found and used will be the blessing. We have the Lord's guarantee of the blessing for all who are in the attitude of mind to seek and to use the spiritual refreshments he provides.

THE MERCIFUL

Mercy is akin to love. The true Christian learns in the school of Christ not only of his imperfections and his need of divine mercy, but having found that mercy and having entered the school of Christ it becomes one of the most important lessons he can learn to extend similar mercy toward others. Strange as it may appear, those who have most need of mercy for themselves appear usually to be the ones least ready to accord mercy to the failures of others. Contrariwise, those who grow most in the spirit of the Lord grow proportionately merciful and compassionate.

The thought should be continually before the minds of all that it is very unbecoming for those who themselves have need of divine mercy to be sticklers in the last degree in their requirements of justice for others, in their refusal to exercise mercy towards others. This lesson which our Lord so frequently emphasized he intensified when he said, "If you do not from the heart forgive those who trespass against you, neither will your heavenly Father forgive your trespasses." He thus teaches us that our mercy must be more than formal, more than an outward forgiveness and reconciliation—it must be from the heart, sincere.

THE PURE IN HEART

The word pure is very comprehensive—without adulteration, sincere, unsullied. No member of the human family is by nature in this condition. By reason of disobedience, sin and selfishness have been developed in the human heart and will. Hence it is that those who become the Lord's people are said to have a new heart, a new will, new ambitions, new desires.

To accomplish so radical a change of will, of intention, requires a powerful influence. It may be of fear and it may be of love, but we are assured that the results of fear are imperfect, and that only love produces the lasting, perfect, acceptable conditions. "Fear hath torment," and the peace of God cannot rule in the heart that is subject to such distress. (1 John 4: 18.) Hence the Scriptures set before us the heart conversion which results from the knowledge of God and love for him, saying, "Thou shalt love the Lord thy God with all thy heart," and again assuring us that "perfect love casteth out fear."

But lest some should be discouraged through

supposing that purity of heart means absolute perfection of thought and word and deed, we hasten to correct that thought and to point out that the intention is not always supported by the words and conduct. To will right, to will perfectly, to be pure in heart is quite possible, yea, quite necessary to all who would have divine approval; yet how to perform all that they will is sometimes beyond the ability of the Lord's most earnest followers. How precious the thought, then, that we may attain to absolute purity of intention, of love, toward all mankind as well as toward the Lord.

THE PEACEMAKERS

Never was there a time when this statement of our Lord deserved more consideration than at present. We live at a time when envy and strife are in evidence on every hand. Each of the Lord's children should be learning day by day to cultivate the fruits and graces of the Spirit, amongst which prominently are patience, long-suffering, brotherly kindness, love. These things dwelling in us and abounding we shall be more and more pleasing to the Lord and able to assist others in the same direction—to be peacemakers. For who can properly be a peacemaker who is not himself at heart a peace lover?

"Blessed are the peacemakers, for they shall be called the children of God." Yes, truly, the peace lovers, peace promoters, manifest in this particular at least that they are the possessors of the Spirit of God.

THE PERSECUTED

Not all the persecuted, but the persecuted for righteousness' sake. Many bring upon themselves persecutions for foolishness' sake and for being busybodies in other men's affairs. It is well that we preserve in this matter as in all others the spirit of a sound mind.

As perfect love casts out fear, so it also casts out false impressions of evil doing or intention toward us. The benevolent heart, full of love for others, will rather prefer to suppose that slights are unintentional oversights, or to put some other similar good construction upon the conduct of their friends, only yielding to an appreciation of persecution when its intention is unmistakable. Blessed are such ones who thus hold to righteousness and the spirit of love toward their enemies and persecutors. Blessed are they, for theirs is the Kingdom of Heaven. The Lord is looking for those who are so faithful to the principles of righteousness that they will exercise it toward their enemies even when being persecuted by them and on its account.

REVILED FOR CHRIST'S SAKE

The Lord's people are not to revile each other or anybody under any circumstances, but are to

remember that they are pupils, followers of him who when reviled reviled not again. Whatever evil others may say or insinuate about us we must be faithful to our Teacher and not return evil for evil, reviling for reviling, not insinuation for insinuation, but contrariwise must speak evil of no man and be pleased to notice and to mention any good qualities which even our enemies may possess.

Our Lord's words warrant us in expecting that those who will be faithful to him will share his experiences of being evil spoken of. His assurance is that those who are thus tested and who stand such a test will have the greater reward in heaven, and reminds them that similar persecutions came to all the holy prophets in the past.

—*Selected.*

You are waiting to do some great thing—you are all waiting to pull down some great evil. Perform the small things that are unseen, and they will bring other and greater things for you to perform. You would bleed and die for your country. Citizenship does not demand any such act of heroism. Do the small things, and the first one that comes to you, and a second will immediately come.—*John Bright.*

THE SPINNER

My spinning lies, at set o' sun,
Where all who pass may see;
And if they pause and if they run
It were all one to me.

For I have spun a simple thread,
No more remains to do;
The bloom from off my vine is shed;
The leaf is falling, too.

And none may know how many a thing
Spins with my linen's fold;
The passing face; the wild bird's wing;
The breath of autumn's mould.

And now it lies upon the grass;
The dew clings chill and wet;
And some will come and some will pass
To gaze and then forget.

But by and by dim stars will be,
And then the hush of night;
And then, mayhap (I shall not see),
God's morn will make it white!
—*Virginia Woodward Cloud.*

"Money can take you anywhere,"
Remarked old Dan De Witt;
"Money can take you anywhere,
Save where you can't take it."

—*From the Boston Transcript.*

THE BOOK AND MAGAZINE CLUB

Send all offers and requests for this department to Mrs. H. A. Stevens, 25 Beacon St., Boston, Mass.

Please remember, when you see a request for a book in the Book Club, to write a card asking "Shall I send such a book to such a person?" before sending it, else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Stevens, saying that you have sent it. When you receive more requests than you can meet, send those to the Book Club to be printed here.

SPECIAL NOTICES

It will greatly aid those who are sending books, magazines, cards, and so forth, if all our correspondents who send requests for their children will take pains to mention their names and ages. Lacking such information, one is likely to make mistakes; for a boy of twelve and a girl of seven are not usually interested in the same things.

When requesting books for the first time, correspondents should always give, as reference, the name and address of their clergyman.

When correspondents move to a new address, notice should be sent either to our headquarters, 25 Beacon Street, Boston, Mass., or to those persons who have been sending books and magazines.

It is necessary to state positively that the Cheerful Letter Exchange is not a "clothing bureau" and not a "charitable" society in the usual sense of the word. We do not undertake to send correspondents money, clothing or household goods. Letters asking for that sort of assistance cannot receive attention. Letters not signed cannot be printed.

Many people do care for just the kind of friendly service for which we are organized. We limit our efforts to them and their wishes.

Those who enjoy receiving books and magazines are asked to remember that they, in their turn, can give much pleasure if they will take pains to write to the persons who send such reading matter. In cases where no word of response goes back—not even to say that the books or magazines were received—senders may suppose the parcels were not welcome. Let us each do our share.

REQUESTS

1. I want to thank every one who has sent me quilt pieces, books, and magazines. I have tried to write to each one, but I hope this will be printed so that the dear *Cheerful Letter* friends will know how much I have appreciated what they have sent. I hope to be remembered through the winter with something to read. Mrs. Rebecca V. Akin, Leo, Texas, Cooke County.

2. It has been a long time since I have heard from the dear *Cheerful Letter* friends. I did not get to go to school last winter, as my eyes were bad, but I am in school this winter. I would be glad to have someone send me some pictures and something to read. My grandmother would be thankful for quilt pieces. Bernite Mark, P. O. Box 264, Ansonville, N. C.

3. It is coming winter now, and lonesome days ahead; I would appreciate reading and quilt pieces and bits of thread to pass away the lonely hours. Mrs. G. R. Stike, Crumpler, N. C.

4. Mrs. Cora Harris, Stuart, Virginia, a widow with two fine girls, 11 and 10 years, would be glad of books and letters. She is 33 years old and has been sick for a long time, but is better now.

5. I am an old *Cheerful Letter* sister, but have not asked for anything for a long time. I have six small children, all in school, and they would

appreciate some good books to read. I would be glad of pieces for quilts and thread. I thank all for past kindnesses, may God bless you all in your good work. Mrs. L. J. Haynes, Bassetts, Virginia, R. 2.

6. Miss Ery D. Purcell, Stella, Virginia, R. F. D. 3, wishes to sincerely thank each one who has sent reading and embroidery thread and quilt pieces during the past years. She hopes to be remembered again during the lonely winter months.

7. Mrs. Alberta Davis, Polkton, N. C., R. 2, Box 45, writes: "getting mail is such a comfort." She would appreciate a few more quilt pieces and a home magazine, or a letter.

8. Just my husband and I live alone in the mountains of Virginia. We are feeble and can't get out to see anyone, and get very lonely. We would appreciate some light, good reading, and I would be so glad to have some pieces for a quilt, bits of sewing thread, or odd bits of yarn. Mrs. Bettie Hall, Stuart, Va., R. F. D. 5.

9. Mrs. C. T. Humphreys, Colemans Falls, Virginia, is 30 years old, the mother of six children, ages 12 to 3 years, lives in a lonely place, far from church and town. She would appreciate books and pictures, and a correspondent.

10. Miss Addie Hyatt, Norwalk, Connecticut, is enjoying, and sends thanks for, *McCalls* and *Cheerful Letter* magazines. She is a shut in, and

would appreciate some pieces for quilts, and a fancy work magazine or other reading.

11. I live on a farm and have two little girls and an aged father to look after, I hope to hear from some of the *Cheerful Letter* friends, and would be glad to have pieces for patchwork and embroidery thread and something to read. The girls would enjoy picture books and cards. Mrs. Norah Rhoades, Cleveland, Arkansas.

12. Will you please print this letter, so the kind friends will know how much I appreciate the quilt pieces and reading that has been sent to me? I would appreciate a game or toys or pictures for the children and something to read for myself. Mrs. Lester Neaves, Jefferson, N. C.

13. Mrs. Elsie Jamison, Dodson, Virginia, sends thanks to her *Cheerful Letter* friends for remembering her. She would like a few more quilt pieces, and stories, pictures or games for the children, ages 11, 8, 6, 2 years old.

14. Will you please find space in your precious little paper for me? I wish to thank all kind friends who have remembered me, some not bearing any name, and others were torn in the mail. I need a few more quilt pieces and some bits of sewing thread. Mrs. F. A. Campbell, Crumpler, N. C., R. 2, Box 7.

15. In reading over the *Cheerful Letter* paper, I wondered if I, too, couldn't have something to read: I am 20 years old, live on a farm, have two children, one girl 4 years and a baby not quite a year old. I lived in town before I was married which makes farm life seem more lonesome. My little girl would love to have stories about *Bears* or any kind of stories for children and I would appreciate any good book or magazine. Mrs. Win. Hash, Tuckerdale, N. C.

16. Mrs. Mary Simms, Endicott, Virginia, asks for embroidery designs and embroidery thread. She has been ill, and takes this opportunity to send many thanks for magazines received.

17. We live about 5 miles from town and it is awfully lonesome. We have two small children, 3 year-old girl and boy 1½ years old. I would be glad to have some quilt pieces and embroidery thread also reading matter of any kind, and picture cards for the children. Mrs. Ernest Ervin, Mt. Vernon, Tennessee.

18. Mrs. N. L. Wyatt, Whitetop, Virginia, R. F. D. 1, Box 97, would be thankful to receive a bundle of quilt pieces, and sewing thread, and something to read.

19. Mrs. Sallie M. Threadgill, Ansonville, N. C., Box 234, writes that her two sick children are much improved and hopes she will not be forgotten during the winter months. She sends grateful thanks for cheer sent to her, and hopes to receive light reading and a few more pieces to finish her quilt.

20. "I am coming to you for a few words of cheer," writes Mrs. A. L. Barker, Jefferson, N. C. She is very lonely, lives far out in the country, and would like a good book, magazines or post cards.

21. Mrs. E. F. Adams, Grassy Creek, N. C., R. 2, Box 105, asks someone to send a good book to interest her 15-year-old Donald, who was thrown from a horse and has a broken arm. There are several younger children, all of whom would like pictures and story books.

22. I have not heard anything from the *Cheerful Letter* Exchange for a long time, but I want to thank you for the books I got and their kindness in the past, and I hope to be remembered in the future. I am a lady 34 years old. I have six children: three girls, ages 13, 9 and 8 years, and three boys, 12, 11 and 2 years. I live almost 15 miles from the railroad. I would appreciate some books for my oldest children to read, and some quilt pieces for myself to sew during the long winter months. Mrs. Early B. Coffey, Alto, Va.

23. I want to thank you all for the help and cheer you have sent me. My husband is still in bad health and I am confined at home most of the time. I would be glad if someone would send me some quilt scraps or something to work at during the winter. Anything anyone wishes to send me will be greatly appreciated. Mrs. M. E. Eller, Silas Creek, N. C.

24. I want to thank all who have sent cheer to myself and little motherless grandson, 6 years old, through the *Cheerful Letter* Exchange. There were some addresses I could not make out very plainly, which is the reason I could not thank all who remember us. We hope we may be remembered again through the lonely winter months, in good reading matter, picture books of any kind, also quilt pieces and crochet thread. I have been a widow for 16 years and am 69 years of age. Mrs. J. C. Anglin, Spencer, Va.

25. I surely like the journal you sent me, or the one you are having sent me. Thank you for your many acts of kindness. I am trying to know the Bible so I can the better present its truths. Please send me these books: C. F. Hudson: "Critical Greek and English Concordance." Directed by H. L. Hastings, Revised by Ezra Abbot. Gesenius: "Hebrew and Chaldee Lexicon to the Old Testament." "Analytical Hebrew and Chaldee Lexicon." "The Expositors Greek New Testament," 5 vols., pub. by Dodd & Mead. Englishmans': "Hebrew Concordance to the Old Testament." Parkhurst: "Hebrew Lexicon to the Old Testament." Thank you so much for these books. I am sure you can get them second-hand. A happy Xmas, and a great and successful new year to you. Very truly yours, Rev. W. R. Chapman, Culpeper, Culpeper County, Va.

"GOOD HEALTH" NOTES

CHRISTMAS ECHOES

THE following was sent out by a large department store in New York City:

The Value of a Smile at Christmas!

It costs nothing, but creates much.

It enriches those who receive, without impoverishing those who give.

It happens in a flash and the memory of it sometimes lasts forever.

None are so rich they can get along without it and none so poor but are richer for its benefits.

It creates happiness in the home, fosters good will in a business, and is the countersign of friends.

It is rest to the weary, daylight to the discouraged, sunshine to the sad and Nature's best antidote for trouble.

Yet it cannot be bought, begged, borrowed, or stolen, for it is something that is no earthly good to anybody 'till it is given away!

And if in the last-minute rush of Christmas buying, some of our salespeople should be too tired to give you a smile, may we ask you to leave one of yours?

For nobody needs a smile so much as those who have none left to give.

We might well continue this philosophy through the year.

"SAVE THE CHRISTMAS GREENS"

Churches and individuals are coming more and more to decorate for the holiday season with prepared material instead of living greens. Until such time as the demand can be met by commercially raised greens, we should refrain from buying. To many, Christmas would not seem real without living things. To those we say, buy a sprig instead of large quantities.

One church, in newspaper notice of service, stated it would respect the plea of conservationists, using only cultivated decorations—an example worth following.

Another item of preservation interest is the use of cornstalks for paper. At a recent luncheon in New York City, given by the publishers of the first book thus made, "Farm Products in Industry" by Dr. George M. Rommel, who has conducted research for the Department of Agriculture, copies were distributed to guest chemists, publishers and manufacturers.

The pulp was supplied by the Cornstalk Products Company of Dansville, Ill., the text paper was made by the Kalamazoo Vegetable Parchment Co., Kalamazoo, Mich., and the coated paper by the Michigan Paper Co., of Plainwell, Mich.

The subject, reading, suggests the following, issued by the New York State Commission for the Blind:

"TAKE CARE OF YOUR EYES!"

Your eyes are your bread winners. Poor eyesight may lead to disease, discomfort, and low wages.

The Eye

The eye is one of the most important organs of the body. It is also one of the most delicate. It is a willing servant, but often abused. Many cases of disease and poor eyesight may be prevented by proper care of the eyes.

Accidents

Flying dust, splinters, bits of steel and other fine particles are often thrown into the eyes of persons engaged in certain occupations. Prompt, cleanly removal is important. Rubbing the eyeball usually makes matters worse; touching it with anything rough or anything that is not clean is dangerous. Go to a physician, an oculist, or a dispensary if the foreign body does not come out within a few minutes.

Diseases

Some eye diseases are communicable, and are spread from one person to another by carelessness. To escape eye diseases it is essential that the eye should be bathed or touched only with things that are clean.

Consult your physician if your eyesight begins to fail or if your eyes are inflamed or sore. He may find you need an oculist. Home treatment is dangerous.

No inflammation of the eyes, however slight, should ever be neglected. In babies, inflammation of the eyes (Ophthalmia Neonatorum or babies' sore eyes) may cause blindness in a very few days unless treated by a physician experienced with the disease. Older children with watery and inflamed eyes (suffering from various forms of Keratitis, so called) may lose good eyesight unless skilfully and steadily treated. People in mid-life, whose vision begins to fail in either eye, may have some serious systemic disease and become needlessly blind. They should put themselves in the hands of competent physicians without loss of time.

How to Use the Eyes

Poor lighting and bad position in reading strain the eyes.

When reading or writing or doing any close work, have as good a light as you can get. Light that shines into the eyes, or that reflects from a table or desk and dazzles the eyes, is harmful.

The light ought to come over the left shoulder for right-handed people; over the right shoulder for left-handed people. Then it does not make troublesome shadows.

Eyeglasses

Defects of vision are sometimes due to eye disease, but more often to defects which prevent the rays of light from being focused properly in the eye. Proper eyeglasses or spectacles often correct the trouble.

Properly fitted eyeglasses usually enable a person with defective vision to see clearly; further, they may improve the general health. The proper fitting of eyeglasses requires very exact knowledge and great care. Eyeglasses not adapted to the eyes, or frames which do not hold the glasses in the right position, may do great harm. When the eye is diseased, glasses may often be helpful, but in addition the wearer may require prolonged medical treatment to prevent blindness.

Examination of the inside of the eye, or the fundus, often reveals the trouble causing failure of sight. This examination will usually be made for your doctor by an eye consultant. Glasses should be fitted and worn only where carefully made examinations indicate their need.

Warnings of Eye Trouble

Headaches.

Eye aches.

Tired feeling on using the eyes.

Blurred vision.

Inflammation or soreness of eyes or lids.

Watery eyes.

Swelling, puffiness or drooping of lids.

These symptoms are warnings that *something should be done*. They may be caused by:

Improperly fitted glasses.

Lack of glasses.

Eye diseases.

What to Do

Consult your physician. If you do not have a doctor, go to any good clinic or hospital where you may get competent advice and, if need be, the names of competent professional men whose charges are according to your means. Above all, do not delay to get good care for your most precious possession, your eyesight.

LAURA R. DONNELL.

"BEFORE THEY CALL"

If God so clothe the flowers
Of lowland and of slope,
He shall fulfill your hours
Of longing and of hope.

For the supreme desires
And dreams of heart and thought
Were wrought in the same fires
That their fulfilment wrought.

—Clarence Dan Blachly, in "Poems."

ANGKOR IN CAMBODIA

AND at last towards Angkor the Beautiful and Indescribable.

Of the three places I most wanted to see Angkor is that to which I should best like to return. . . . It is truly astonishing to how few people in England Angkor is even a name. Is it generalizing too much to say that in the Far East the British travel for profit rather than pleasure, and that Malaya is, roughly speaking, the tourist's limit? Those countries which interest us materially are unavoidably those of whose beauties we know most. But never to have heard of Angkor! To forestall a frequent question—Cambodia is a French protectorate north of Indo-China and southeast of Siam, and Angkor is a stretch of jungle northeast of the great lake Ton-le Sap, strewn with wonderful remains covering much ground and many centuries, roughly from the fifth to the thirteenth. Gorgeous temples chiefly, gateways too, and terraces, moats and fortifications, everything that was built of stone the jungle has both destroyed and preserved. Here clearly are the remains of a great civilization of high artistic accomplishment. . . .

Gorgeous as are the temples, it is their setting above all which makes Angkor unique. There is but one hill and that artificial, and of course temple crowned, but from its top, except for Angkor Wat and the long line of its moat close below, the view is across mile upon mile of tree-tops; and such trees! It was there that I first met the Giant Diptocarp, who stands head and shoulders above the other inhabitants of a tropical forest, none small, shaking himself free of them by dropping his lower branches and growing straight as a rocket till he can spread himself uncrowded in upper air. . . . In one of the outlying temples—Greater Angkor covers an immense tract of jungle—were the biggest trees I have seen at all, the upper part of their roots consisting of buttresses such as are common to many tropical trees, but of enormous size, and the roots themselves running for yards along the surface of the ground, thick as a well-grown oak. . . .

Not only were there trees, but flowers. It was nearly Christmas, and cold weather—comparatively. In the few other places, where luck has led me to the forest, it has been said that only in the hot weather could I hope to see flowers. But here there was at least one creeper in full flowering. Less unlike ageratum than anything else I know, the blossom, insignificant but with a honey scent that filled the air, lay like a pale mauve mist on the tree-tops as they lay below us on the summit of Phnom Bakeng.

Rachel Wheatcroft, in "Siam and Cambodia in Pen and Pastel."

WITH OUR HOME-KEEPERS

FAVORITE RECIPES

Cheese Biscuits.—Roll baking powder biscuit dough like pie crust. Cut in rectangular pieces, sprinkle with cheese, roll and bake in hot oven.

Jellied Apple Sauce.—2 cups strained apple sauce, $\frac{1}{4}$ cup sugar, 1 teaspoon cinnamon, $\frac{1}{4}$ teaspoon nutmeg, 1 tablespoon gelatin, 2 tablespoons cold water, 1 teaspoon lemon juice, red coloring. Heat apple sauce to the boiling point, then add the sugar, cinnamon, nutmeg, gelatin dissolved in cold water, lemon juice and coloring. Stir all together thoroughly and cook until thick and jelly-like.

French Fried Onions.—Peel and cut onions into about $\frac{1}{8}$ -inch slices. Soak in milk one-half hour. Drain and dry on linen towel. Dust each slice in flour seasoned with salt and pepper ($\frac{1}{2}$ cup flour, $\frac{1}{4}$ teaspoon salt and pepper). Fry in hot, deep fat until golden brown. Drain on brown paper.

Apple Whip. (Other fruits may be used in place of apples.)—Core, pare and grate two or three apples into a bowl. Whip stiff $\frac{1}{2}$ cup of heavy cream, sweeten with powdered sugar. Beat the grated apple into the cream. Serve garnished with maraschino cherries or other preserves.

Cream of Spinach Soup.—Put 1 pint of cooked spinach through a sieve. Add 1 quart of milk to 1 tablespoon of butter and 2 tablespoons of flour, mixed over the fire. When smooth and thickened, stir gradually into the spinach. Bring again to the boiling point, season to taste and serve with croutons. One-half cup of whipped cream, added the last thing, is an improvement.

Nut Cake.—One cup sugar, $\frac{1}{2}$ cup milk, 3 eggs, $1\frac{3}{4}$ cups flour, $2\frac{1}{2}$ teaspoons baking powder, 1 cup nut meats, $\frac{1}{2}$ teaspoon salt and $\frac{1}{4}$ cup butter. Cream butter and sugar; add eggs gradually, then nuts, and dry ingredients sifted alternately with milk.

HANDY HINTS

When too much water has been added in mixing pie crust mix a little flour and lard together and add to mixture. Flour added with the lard will make a tough crust.

Single cream, as it is called in the market, will always whip quickly if chilled to a temperature of 40 degrees.

Before putting potatoes in the oven to bake brush skins thoroughly, then roll in bacon fat if you like the flavor of bacon.

To bleach a discolored wooden kitchen table scrub with a solution made of one teaspoon of oxalic acid to one cup of hot water. Put on with a brush.

If the white of an egg is brushed over the lower crust of the meat pie, gravy will not soak through crust.

Don't pour boiling water on a floor on which grease has been spilled. Moisten spot first with a cold solution of soda and water.

Porcelain sinks will look clean and shiny if occasionally washed with soap jelly, to which a tablespoonful of kerosene has been added.

Never stretch pie crust to fit a plate, as the dough shrinks when baking.

A LITTLE LAD'S ANSWER

OUR little lad came in one day

With dusty shoes and tired feet;

His playtime had been hard and long,

Out in the summer's noontide heat.

"I'm glad I'm home," he cried, and hung

His torn straw hat up in the hall,

While in the corner by the door

He put away his bat and ball.

"I wonder why," his auntie said,

"This little lad comes always here,

When there are many other homes

As nice as this and quite as near?"

He stood a moment deep in thought,

Then, with a love light in his eye,

He pointed where his mother sat,

And said: "She lives here, that is why."

With beaming face the mother heard;

Her mother-heart was very glad.

A true, sweet answer he had given,

That thoughtful, loving little lad.

And well I know that hosts of lads

Are just as loving, true, and dear;

That they would answer as he did:

"'Tis home, for mother's living here."

—Author not known.

NEXT SEASON'S MIGNONETTE

MANY people who really care for the sweet old-fashioned mignonette in their gardens do not attempt to raise it after one or two trials, because, as they say, it is so hard to get it started in the spring.

The seeds mature slowly, come up too often in scanty patches only, and those that do appear seem to show little signs of growth the first few weeks, so that the season of bloom is too short to be satisfactory.

It has been found, however, recently, that mignonette can be planted early to advantage; one garden authority advises its planting next in order to sweet peas, as it likes the cool of the spring time.

Just try early planting next season, and see if sturdier plants, and a longer season of blooming, do not reward you.—Clipped.

MARKING THE SUNNY HOURS

THERE is much romance associated with the sundial—the most primitive type of clock, and one whose business use has long been superseded. It is one of the old-fashioned things that is again coming back into fashion, chiefly because of its sweet association and its beauty.

As a measure for plants and flowers to grow by, for birds to sing by, and for flocks to pasture by, it is most appropriate, for it measures time by nature's own method. Only four days of the year does the sundial agree with the clock—in the latitude of Kansas these are April 15, June 15, September 1, and December 24. This is due to the fact that men reckon only 365 days in the year, whereas there are really $365\frac{1}{4}$.

It is a delicate piece of work to set the dial, which must be correct for the latitude in which it is located, and absolutely level, with the gnomon or "shadow-thrower" pointing to the North Star. Years ago dialing was studied in the schools. There was a text book called "Easy Rules for Dialing or Young Men's Aid in Gnomonics."

FROM ENGLAND

Sundials may be horizontal, vertical, globular, cylindrical, or any other shape. The standard may be anything from the boulder of a tree stump to an elaborate marble column. Ancient Greek ones were carved out of solid rock. In Yorkshire, England, is a natural sundial on the side of a hill. The villagers placed large stone numerals all around the circular space; and with great rocks at the top to cast the shadow, the community could make their calculations. In England and Scotland are many wall dials on public buildings.

There are along the New England coast and in Maine many old-time sundials which have been transplanted from England. At Fryeburg, Me., is a sundial brought to the village by Daniel Webster. For many years it has stood in front of the Oxford House, guarding the ancient hostelry. It rests on a granite block set on end. The dial face is a bronze medal and the gnomon is a big iron arm.

When Benjamin Franklin was Postmaster-General for the American colonies, under the crown, he designed some of the first coinage ever used in this country. He had seen in England in front of the general post office a sundial bearing the motto, "Be about your business" on one side, and "Fugio" on the other. He accordingly placed a sundial design on the new dollar, the paper note and the copper cent. These pieces were known as the "Fugio" dollar and note, and the cent was called the "Franklin cent."

The sundial must have been the primitive

clock, for it is mentioned in the very earliest historical records. In Isaiah 38: 8, reference is made to this form of timekeeper. One was invented about 300 B.C. by Berossus of Chaldee. The sundial was highly prized by the Chaldeans, the Egyptians, the Hebrews and all of the Eastern nations. The Greeks derived their knowledge of it from their Eastern neighbors, and it was introduced into Rome during the first Punic War.

Previous to its introduction, the Romans ascertained the hour by the length of shadows on the ground, or by the regulated flow of water from an instrument called a clepsydra. A slave was appointed to watch this and to regulate the amount which escaped through an orifice—although a rather uncertain procedure!

INSCRIPTIONS FULL OF MEANING

It is very seldom that one finds a sundial without a motto or inscription of some sort on it. In this way it played in early days the part of philosopher, preacher or friend. Some mottoes were in Latin. Perhaps the most famous is "Hores non numero nisi serenas"—"I count only the sunny hours." On York Cathedral in England is this one: "Lucen demonstrat umbra"—"The shadow shows the light."

Inscriptions are often in the form of verse, some quite long, and others very brief:

"The hours, unless the hours be bright,
It is not mine to mark:
I am the prophet of the light,
Dumb when the hour is dark."

"A clock the time may wrongly tell;
I, never, if the sun shines well."

"If the sun look on me, I'm praised all the time,
If the day be darkling, finish thou the rhyme."

"Shadow and sun; 'tis thus our lives are made—
But think how great the sun, how small the shade!"

Many other quaint inscriptions are to be found, such as the following: "Come, Light! Visit me!" "Proceed trustfully. I show the way." "I await the coming of my light, that I with others may be strong to serve." "Mark how, in all the March of Things, 'tis only man marks time."

The sundial silently impresses one with the thought which someone has so beautifully expressed: "A sense of eternity should properly pervade each moment of rightly realized time."

—*Christian Science Monitor.*

THE British want a larger and lighter golf ball. We suggest they also make the holes bigger and nearer.—*Philadelphia Inquirer.*

A PAGE FOR THE CHILDREN

THE CLEVERNESS OF DAVID DONKEY

[Founded on Fact]

"I DON'T know how it is," said David Donkey, in a loud voice, "but I seem to give people the impression that I'm stupid!" He stood in the middle of the field, and looked down at George Gander, who had stopped to speak to him.

George Gander suddenly began to wish that he hadn't stopped, because he didn't want to hurt David Donkey's feelings by telling him why people thought him stupid.

"I said," repeated David Donkey in a still louder voice, "that some people think I am stupid."

"Oh," answered George Gander, rather anxiously, "it's a nice day, isn't it?"

"And what I want to know is," went on David Donkey, taking no notice of George Gander's remark, "why do people think I'm stupid?"

"I think I'd better be getting home," said George Gander, more anxiously.

David Donkey still took no notice of what he said, but he got between George Gander and the gateway.

"Furthermore and howsoever," went on David Donkey (he like to use long words), "I desire you, George Gander, to unfold the reason to me."

George Gander couldn't think of any more remarks, and he couldn't get out of the gate, so to gain time he asked David Donkey to repeat his question.

"What I said was," answered David Donkey, in a most exceedingly loud voice, "why do I seem stupid? People say I am."

There was no reply.

"Well, George Gander?" asked David Donkey, after two minutes.

"I think—I mean—that is—oh, well, I hope you'll pardon me," answered George Gander, "but I'm afraid, my dear David, it's your voice."

"What's the matter with my voice? It's loud enough."

"Yes, that's the trouble," answered George Gander, "it's too loud, and it doesn't sound intelligent. At least, that's what I heard the farmer say to someone."

"Dear me," exclaimed David Donkey, "I never thought of that. What can I do about it?"

"If I were you I shouldn't use it quite so much," answered George. "You'll excuse my mentioning it, though, I hope?"

"Certainly, certainly," replied David Donkey, looking thoughtful.

After that, for several days, you couldn't have heard David Donkey's voice unless you had been very near to him. The other animals couldn't understand it, and they decided that perhaps he

was training to be a great singer, and was giving his voice a holiday first.

But David Donkey soon got very tired of not using his voice, and he was beginning to think that after all he would prefer to exercise it and be thought stupid, when something happened.

One afternoon when the farmer and his wife and nine children were sitting eating buns and syrup for their tea, they heard David Donkey's voice. It was just outside the kitchen door, and was very loud, and sounded as if it needed oiling.

So the farmer put down his bun (with the syrup on) to give him a drink of water. But when he got to the door he realized suddenly that David Donkey wanted him to follow him. So he called his wife and family, and they all trailed across the field after David Donkey. And they took their buns with them.

By the time the farmer had put the last bit of bun into his mouth, they were at the end of the field, and they heard a great noise, all at once. It was a squealing and a grunting and a sobbing, all mixed up.

"Them little pigs!" said the farmer.

Sure enough, when they came to the gate, which was just round the corner, there were Amelia, Alice, Arthur and Arnold Pigg dancing round their mother in a great state. Which was not to be wondered at, considering that Mrs. Augusta Pigg had got her head through two bars of the gate, and couldn't get it back again. And that was what David Donkey had come to tell the farmer.

Realizing this, the farmer lost no time in talking, but at once set Mrs. Augusta Pigg's head free, and told her to take herself and the little Piggs back to Pigholme. Which she did.

Then the farmer and his wife and children patted David Donkey, and told him he was a clever beast. After which they went home.

And then George Gander appeared. "Well, after that," he said to David Donkey, "no one will make me believe that you are stupid!"

And when George Gander told the other animals about David Donkey they said they didn't believe he was stupid either, and they hoped he would use his voice as loud and as long as he liked. Which he did!

As for the farmer and his wife and children, they were so proud of David Donkey that for some days they came one at a time (and separately) to give him a piece of sugar. Which means that every day David Donkey had eleven pieces of sugar, and was exceedingly pleased.

—*Christian Science Monitor.*

WITH malice toward none, with charity toward all.—*Lincoln.*

A "HOBBY BUILDING," WHERE BOYS MAY GROW THROUGH INVESTIGATING

THE work of the great English headmaster, F. W. Sanderson of Oundle, is the inspiration for a development about to be undertaken by the Hill School at Pottstown, Pa., under the direction of its new headmaster, James I. Wendell. The center of this development, recently announced by the trustees of the school, will be a general science and "hobby" building, which it is proposed to erect at an estimated cost of \$300,000.

Under the roof of this building there will be collected the laboratory apparatus, the machines and the tools which delight the heart of the boy who has a taste for things mechanical or scientific. Ample physics and chemistry laboratories will be located here for use in connection with the regular courses in these subjects, but the fundamental purpose of the building will be to offer opportunities for work in natural science other than that prescribed in the curriculum for college preparation. Here, as a boy opens the door, he will see a group of friends at work in the machine shop, others engaged, possibly, in building a boat, still others trying to find out the fundamentals of aerodynamics by means of models of their own manufacture. From different parts of the building will come the sound of hammers and saws, the hum of wood and metal lathes.

GOOD USE OF LEISURE

It is hoped that this new building will stimulate creative activity of boys by offering them a great variety of interesting things to do. Specifically, one object of the school in drawing up plans for the project is to solve the problem of keeping boys interested in their school life during their spare time. During bad weather, for example, the opportunities for interesting work which the proposed building will offer will be especially valuable.

The success of Sanderson in his work at Oundle, where every stimulus to creative activity was offered in a similar large building called the science "block," has been, admittedly, the chief influence in the new development at the Hill. As at Oundle, the natural science library which the new building at the Hill will contain will be divided into bays, one for each subject, and emphasis will be laid on the use of the library as a research laboratory, to which individuals or groups may go to obtain information on problems arising during the course of scientific experiments and construction enterprises. The stress which Sanderson laid on the value of original work in drawing will also be reflected in a room where boys will find drawing and painting materials, pictures, models, color charts, elementary textbooks, and the like. Every boy, it is felt

at the Hill, should be encouraged to draw, whether or not he displays from the beginning an unusual aptitude for the fine arts.

WITHOUT REGARD TO MARKS

The guidance of competent instructors will be necessary for the success of the new project, Mr. Wendell points out, but every boy will be made to understand that the teacher's function is simply to guide—not to show how things must be done, but to help the students find that out for themselves, and to indicate where there is room for the improvement of the work done. The whole value of this hobby building, it is believed, will lie in the stimulation of a boy's natural impulse to accomplish something which he undertakes on his own initiative and carries to a conclusion by his own efforts, without regard to marks or to his competitive standing in the class.—*Selected.*

MAKING A HOUSE

FIRST of all, I draw the Smoke

Trailing up the sky;

Then the Chimney, underneath;

And Birds all flying by;

Then the House; and every Window,

Watching, like an Eye.

Everybody else begins

With the House. But I

Love the Smoke the best of all;

And you don't know why!—

Here it goes,—like little feathers,

Sailing up the sky!

—*Josephine Preston Peabody, in
"The Book of the Little Past."*

THE English class was in session, and the professor was asking the students to point out fine shades of meaning in similar words.

"What is the difference between 'walk' and 'stroll'?" he asked.

"Well," volunteered Miss Margery, "'walk' is singular, and 'stroll' is plural."

A LARGE Negro woman approached the window of the ticket office. "Please, suh," she said, "Ah want a ticket for Minola."

The agent, after a search, inquired, "Where is Minola?"

"Right there on the bench," she said. "Minola! Come right here, the gentleman wants to see you."

"SEE that man," said the circus barker, "he's seven feet in his boots!"

"Yes," came an unbelieving voice from the crowd, "I suppose you'll try to tell us he's seven heads in his hat."

CONCERNING MIRACLES

Work me a miracle, dear Lord, today!

Why do they say the age of miracles
Is past? Surely the eager lad who turned
The water into wine essayed no task
More marvelous than when this sunset burned
At a divine command across the west.
From one brown bulb to bring a scarlet flower
And from another bulb to fetch a clump
Of snowy lilled spikes to slimly tower
Above their garden mates; to shape a star
Out of white fire, and other stars of frost—
Why, these are miracles that daily are,
And no one marvels.
The rounding moon, the tides
That follow and retreat, a river's flow,
An apple's fall—why does it not fall up?
All these are miracles indeed, or so
I find them. Rain is a blessed miracle
Wetting the coppered skies of drought.

But best

And commonest of miracles is Love,
That is at once the glorious mountain crest,
And sheltering valley where the heart finds
peace!

Work me this miracle, dear Lord, I pray.

Ruth Aughilltree.

STARS

If a man would be alone, let him look at the stars. The rays that come from those heavenly worlds will separate between him and what he touches. . . . Seen in the streets of cities, how great they are! If the stars should appear one night in a thousand years, how would men believe and adore; and preserve for many generations the remembrance of the city of God which had been shown! But every night come out these envoys of beauty, and light the universe with their admonishing smile.—*Ralph Waldo Emerson*, in "Nature."

THE CHEERFUL LETTER EXCHANGE

ITS PURPOSE

To cheer and comfort those who are ill, lonely, or discouraged, through the exchange of letters and by gifts of books and magazines.

To help those who live far from schools, or who wish to continue their studies by means of correspondence with a teacher.

To give to those living far from church some of the helps which churches give. One good sermon or similar article is printed in each number. These sermons are never doctrinal, but present only such simple religious truths and principles as are agreed on by all churches.

WHERE TO WRITE

1. *Letters paying for subscriptions to the paper*, fifty cents a year, should be sent to the Cheerful Letter Exchange, 25 Beacon Street, Boston, Mass. Checks or postal orders should be made payable to the Cheerful Letter Exchange.

2. *Letters asking for correspondents* should be sent to the Chairman, Mrs. H. A. Stevens, 25 Beacon St., Boston, Mass.

3. *Letters asking for help in studying at home* should be sent to Mrs. George O. Sands, Brimble Ave., North Beverly, Mass.

The Home Study Committee has on hand a variety of schoolbooks which may be used by students either at home or in the schoolroom. The aim of the teachers is to help in any study where help is needed. Often this may fit a person for a higher grade of work.

4. *Letters about the establishment of Circulating Libraries* should be sent to Mrs. Henry R. Bowser, 36 Lancaster St., Cambridge, Mass.

A Circulating Library will be started in any small community needing one, if proper location and care can be furnished and satisfactory references can be given. Two hundred and thirty-nine are now on our lists.

5. The Secretary of the Cheerful Letter Exchange, Miss Ethel L. Hersey, Hingham, Mass., should receive the more general correspondence from workers on the local committees, or from others interested in the organization and its methods.